SUKTA **II.** (LXYI.)

Deity, *Riski,* and metre, the same.

1. Aon, who is like wondrous wealth, like the all-surveying Sun, like vital breath, like a well-conducted son? like a rider-bearing steed, like a milk-yielding cow, who is pure and radiant, consumes the forests.

2. Like a secure mansion, he protects property: he (nourishes people), like barley: he is the conqueror of (hostile) men: he is like a *Ilishi,* the praiser (of the gods), eminent amongst (devout) persons. As a spirited horse (goes to battle), he repairs, delighted, to the hall of sacrifice. May he bestow upon us food.

3. AGOT, of unattainable brightness, is like a vigilant sacrificer :[a] he is an ornament to all (in the sacrificial chamber), like a woman in a dwelling. When he shines, with wonderful lustre, he is like the white (snn), or like a golden chariot amongst men, resplendent in battle.

4. He terrifies (his adversaries), like an army sent (against an enemy), or like the bright-pointed shaft of an archer. AGSI, as YAH:AJ is all that is born; as TAMA, all that will

be born.[b]

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[a] As the performer of a sacrifice takes care fhat nothiag vitktes the rite, so *Agni* defends it from interruption, bj *MdhJwsas.*

[b] *Y(imo hajdto₉ yatno j&niiw&m^* is the pluaseoiogy **of the** text, and is somewhat obscure. According to the Scholiast, **JAHWI,** here, has its etymological purport only, "he who gkes the de«red effect